

# THE ANGLICAN

A QUARTERLY NEWS-LETTER OF  
THE AMERICAN BRANCH OF  
THE ANGLICAN SOCIETY



The objects of the American Branch of the Anglican Society are:

1. To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.
2. To uphold and appreciate the Anglican Use both in rite and ceremonial.

Membership is invited on the broad principle of loyalty to the American Prayer Book, Constitution and Canons and the Common Law of the Anglican Communion. Apply to either the Secretary or the Chairman of the Extension Committee for membership. The dues are \$2.00 a year which includes subscription to "The Anglican."

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## TABLE OF CONTENTS

	PAGE
Not the Way to Unity .....	1
The Movement of the Liturgy! By the Editor .....	3
The Consecration of the Eucharist (Continued). By the Editor ....	11
Father Fitts Memorial .....	15

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## IMPORTANT NOTICE

Annual Meeting of the Anglican Society, January 20, 1949, at  
St. Stephen's Church, 122 West 69th Street, New York City.

5.00 p. m. Evening Prayer.

5.30 p. m. Meeting.

Followed by Dinner at 7.00 p. m.

Speaker: The Very Reverend Edward R. Welles.

## NOT THE WAY TO UNITY

Just one hundred years ago the Ultramontane party in France, that is to say, the extreme papalist party, who looked beyond the mountains (Ultra Montes) to Rome as the supreme authority on everything, announced a program of which the four chief points were to secure: 1. The definition of the Immaculate Conception of Mary (i. e. her exemption from original sin); 2. the universal adoption of the Roman Liturgy (with the destruction of the local usages and liberties which had prevailed in the French Church); 3. the canonization of Robert Bellarmine as the arch-champion of papal absolutism and infallibility; 4. the definition of the infallibility of the Pope. All of these objectives have since been attained in the Latin Church.

Incredible as it may seem, there is a group within the Anglican Communion, including our own Episcopal Church, which stands for a program differing little if at all from that of the French Ultramontanes of 1848. This group, the Ultramarines, as they have been jocosely called, (from ultra "beyond" and Mare "Sea"), constitute only a small minority of Anglo Catholics. But they are a very vocal minority and sometimes convey the impression that their ideals and objectives are those of the Catholic Movement as a whole. Nothing could be further from the truth.

Let us take the four points in the program of the French Ultramontanes and compare them with those of our own Ultramarines. First—The promulgation of the Immaculate Conception of Mary. The notion that Mary was conceived free of original sin has not even a toehold in Holy Scripture or in the Catholic Tradition of the undivided Church of the first thousand years. When an attempt was made to introduce the festival into France, St. Bernard, who had a beautiful and tender devotion to our Lord's dear Mother, denounced it as the "daughter of ignorance, sister of frivolity and mother of superstition." The Eastern Churches reject it, and our own Church has steadfastly taught that Christ alone is without sin. Yet the Ultramarines are working night and day to smuggle this into the Church's teaching and to create the impression that it is part of the Catholic religion.

In some of the "missals" which are illegally placed on the Altars of some parishes in place of the Church's Book of Common Prayer, collects are contained which set forth this belief as if it were the Church's own. In some Congresses, supposed to represent the Catholic Movement, but





tion which is justifiable only if Rome is the center. But if she is the center liturgically, who not governmentally and doctrinally and every other way?

Thirdly—The canonization of Bellarmine. This would have seemed unthinkable among Anglicans until very recent times. Bellarmine was the archchampion of the Pope's right to depose sovereigns and of his absolute supremacy and infallibility. Even the French Church, though united to Rome, could not tolerate him. His writings were ordered by the French Parlement to be burned by the public hangman. The loyal champions of our own Church, from Bishop Andrewes down, ably refuted his views. Yet if one takes up "The Prayer Book Office," which bears the innocent sub-title, "Morning Prayer and Evening Prayer according to the American Book of Common Prayer, with Invitatories and Hymns and other Enrichments," one finds him canonized (page 385), though there is no authority at all other than that of modern Rome, and that only recently, for his canonization. Incidentally in this same calendar one finds, "Saint," Pius V, Pope—the gloomy bigot who "deposed" and "excommunicated" Queen Elizabeth, and insisted on placing the inquisition on board even the Spanish ships which went out to defend Christendom against the Turks—and Alphonsus Liguori—the author of some extremely dubious Moral Theology.

Fourthly—It might be thought that even the Ultramarines would draw the line on the last point—papal infallibility. Not so. Recently there appeared a pamphlet from the "Church Unity Octave Council" which sets forth this heresy as part of the Catholic faith and as a necessary prerequisite to reunion. We are compelled to reject this invitation and this dogma in the name of Truth, and because we do not believe that the union of Christendom will be expedited by the liquidation of our own Church, either in a pan-Protestant or a Romanist direction.

## **THE MOVEMENT OF THE LITURGY!**

**By the Editor.**

The Church's chief act of worship is the Holy Eucharist. This is, of course, the only Service directly instituted by our Lord Himself, and it is the one which every Christian should attend every Sunday. But the Church wishes us to do more than attend. We are not to be passive spectators or auditors, but we are to participate actively in this great Act. In the Holy Eucharist we come to offer to God the Father nothing less than our Lord Jesus Christ Himself. We come to plead and present His

Death, and in fact the whole of His redemptive work, not only His Passion, but also His Resurrection and Ascension. And with our Lord we come to offer ourselves, our souls and bodies, to God. It is only in union with the life and death of Christ that the life of the greatest Saint is worthy of being accepted by God. It is only in union with Him that we sinners would dare to offer ourselves to God.

It is well that from time to time we should pause to consider what the Liturgy is, and the meaning of its different parts. There are half a dozen phases of the Eucharistic action as found in our own Prayer Book and in all the great Liturgies of the Church. There is first of all the preparation, consisting of psalms or hymns and penitential prayers and the reading of lessons from Holy Scripture, followed by the Creed, which is both a hymn of praise to God and a solemn profession of our faith.

There is secondly the offertory or oblation, meaning not primarily the gift of our money, but rather of the bread and wine, the tokens of our own self-offering to God, which will later, when the bread and wine are consecrated to be the Body and Blood of Christ, be united with our Lord's own Sacrifice.

Thirdly, there is the Great Intercession, in which we plead for all the needs of God's great family the world over.

Fourthly, there is the consecration, beginning with the summons, "Lift up your hearts," followed by an act of adoration of God the Father (in which we join, not only with the Holy Church throughout the world, but with angels and archangels and all the Company of Heaven.) Next, there is a memorial of the incarnation and the sacrifice of God the Son, including the account of the Institution of the Eucharist and our Lord's own words in that connection. Then, the Invocation of the Holy Spirit to bless and sanctify the offering of the bread and wine that we may thereby become partakers of Christ's most Blessed Body and Blood.

The fifth part of the Service is the Communion itself. This, of course, is the consummation of the entire rite.

Lastly, there are the prayers and hymns of thanksgiving, with which the Service concludes.

Let us now consider the different parts of the Eucharistic action. First of all there is the preparation. Our own Church appoints certain prayers of preparation, in particular the Our Father (permissive), the Collect for purity, followed by the reading of the Ten Commandments or the Summary of the Law, and the Kyrie, "Lord, have mercy upon us," etc. There is no need to introduce and provide a preparation of priest and servers at the foot of the Altar, borrowed from an alien rite, as our own Church has provided her own preparation, for priest and people alike, in



these introductory prayers and devotions. As we come to offer the Holy Eucharist to God, our first thought must be Who it is that we are approaching. As we think of His awful holiness and purity, we realize how utterly unworthy we are to draw near to Him and to offer ourselves to Him, "Unto Whom all hearts are open, all desires known, and from Whom no secrets are hid." Therefore, we implore Him to "cleanse the thoughts of our hearts by the inspiration of His Holy Spirit that we may perfectly love Him and worthily magnify His Holy Name." This petition we offer, as we offer the Eucharist itself, through Jesus Christ, Our Lord. It is only in union with Him that we dare to approach the Father, through the new and living way which He has opened to us, through the veil of His flesh.

The prayer for the cleansing of the heart by God's Holy Spirit, with which our own Eucharistic Liturgy begins, is not peculiar to our Anglican rite. Similar prayers are found in other liturgies of the Church, Eastern and Western. Thus the Liturgy of St. John Chrysostom, used throughout the Eastern Orthodox Churches, has the prayer addressed to the Holy Ghost: "Heavenly King, Paraclete, Spirit of truth, present in all places and filling all things, Treasury of good and Master of life; come and dwell with us, cleanse us from all stain, and save our souls." The Mozarabic Missal used in Spain has a similar prayer: "Take away from us, we beseech thee, O Lord, all our iniquities, and that spirit of pride and arrogance which thou dost resist. Fill us with the spirit of fear, and give us a contrite and humbled heart, which thou dost not despise; that we may be enabled to enter into the Holy of Holies, through Jesus Christ our Lord."

The resemblance of these prayers to our own is striking. In fact the framework of Catholic Liturgies the world over is pretty much the same. This is natural, since they all belong to the same family and derive from the Liturgy of the primitive Church. After the Collect for Purity comes the reading of the Ten Commandments on at least one Service a month, or the reading of the Summary of the Law, embodying the two Commandments of love to God and love to neighbor. The reading of the Ten Commandments is not found today in any other Catholic Liturgy but our own. In the Liturgy of St. John Chrysostom the Beatitudes are sung. This is more appropriate.

As we hear the Commandments read we are, of course, to take them in their Christian sense. This means that where any sin is forbidden, all other sins of the same kind are forbidden, e. g. not only murder, but any kind of violence or vindictive action. Moreover, not only are sinful deeds forbidden, but also sinful words and sinful thoughts. The root of

evil is in the will and it is the will that needs to be cleansed. Furthermore, the opposite virtue is enjoined. We are not only forbidden to be covetous, we are commanded to be generous. We are not simply to live and let live, but to live and help live. We are not only forbidden to do or even think voluntarily the things that destroy or injure life, but we are commanded to will and say and do the things which enrich life.

Generally we substitute for the Ten Commandments our Lord's Summary of the Law, the great Commandment to love God with all our hearts and soul and mind, and the similar Commandment to love our neighbor as ourselves. We should notice the order in which these Commandments are placed. The first Commandment is the more important and is the source of the second, although the second is generally a good test of whether we are obeying the first. Our Lord directs His teaching to the inner root and motive of action, the will of man. It is the sinful will which must be plucked up by the roots. It is the good will which must be strengthened and fortified by grace.

As we read or hear the Ten Commandments, and still more as we read or hear the great two-fold Commandment of love to God and neighbor, a sense of our own deep sinfulness strikes home. We recognize the need of cleansing, our need of God's forgiveness and grace. So we continue with the Kyrie, "Lord, have mercy upon us, Christ, have mercy, etc." This Kyrie is the remnant of the Litanies which were found so generally in the Liturgies of the early Church, as they still are in those of the Eastern Churches. After each petition came the cry "Kyrie eleison—"Lord, have mercy." In the Western Churches, including our own, the Litanies for the most part disappeared from the Mass itself, except for the Kyrie.

After the Kyrie comes naturally the Collect for the day, in which we implore God's grace to enable us to avoid those things which are wrong and to know and do those things which are right. Christianity is a religion of grace, not just a code of law. It means the grace of our Lord Jesus Christ and our need of grace is recognized at the very outset of the Service.

The Collect, with its appeal for the saving grace of God in Christ, is followed by the Epistle and Gospel. The Church intends that her children should be instructed at every Service. Since the Epistle and Gospel are addressed to the congregation, the priest faces the people in reading them. Of course, if the Epistle and Gospel are read in Latin or any other strange language, it does not make much difference whether the priest faces the people or turns his back upon them, but where they are read



as they should be, in a living language which the people understand, the priest should face those who hear them.

During the reading of the Epistle we sit, as we do for ordinary instruction. During the reading of the Gospel we stand, because we are no longer listening to the Lord's Apostles and Servants, but to Our Lord Himself. There is no point whatever in kneeling for the Epistle, even at a "low" celebration. Roman Catholics generally kneel for the Epistle because it is in Latin and the majority of them do not realize that the priest has concluded the prayers and is now giving the instruction, but it is absurd for Anglicans to follow them in this. The Anglican tradition is to sit for the Epistle. Kneeling really assigns to the Epistle a more reverential posture than to the Gospel itself.

The Epistles were the first part of the New Testament to be written and it is fitting that we read selections from them at the Holy Eucharist. St. Paul tells us that we are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Cornerstone. It is the Church's wish and prayer that we may be so joined together in unity of spirit by their doctrine that we may be made a Holy Temple acceptable to God. Therefore, we listen with attention and devotion to their teaching.

But the Gospel, dealing with the words and deeds of our Lord, occupies a unique place. That is why we have a Solemn Procession at a Sung Celebration and stand for its reading. Christ is the one and only Foundation of the Church and of our own lives as Christians. The Apostles do not point us to themselves; they point us to Him. Even the Holy Spirit, Whom we received in the Sacramental rite of Confirmation, does not point us to Himself, but to Christ, the brightness of the Father's glory and the express image of His Person, in Whom dwells all the fullness of the Godhead bodily. Before the reading of the Gospel we praise Him in the words, "Glory be to Thee, O Lord." This is said in response to the priest's announcement of the Gospel, and it should be said by the people, not by the reader of the Gospel. After the reading of the Gospel comes the response, "Praise be to Thee, O Christ." This again should be said by the people. It is their response to the reading. The making of these responses is part of the layman's function in the worship of the Church. If he does not make them, the worship is no longer common prayer. It is very important that the layman should realize that he is a lay priest of Christ, ordained as such in the Sacrament of Confirmation. He should exercise this royal priesthood of the laity both in worship and in work.

Generally there is a common theme which runs through the Collect, the Epistle and the Gospel. We should hunt for this theme and we may well make it the subject of our meditations day by day during the week.

After the Epistle and the Gospel, we make our solemn Profession of Faith. In the Epistle we have traced the work of the Holy Spirit in the hearts and lives of men—the great experiences which grew out of their faith in Christ and their union with Christ effected by the Holy Spirit. In the Gospel we have heard the words and the redeeming works of Christ, out of which these experiences sprang. We need both of these. A mere record of facts, even of the words and works of our Lord, would lead to a cold, formal conventional religion. Religious experience, on the other hand, divorced from the facts on which the Christian religion is founded, tends to degenerate into a distorted mysticism, or else into sheer superstition. We need both the experiences of the Epistles, guided by the Holy Spirit, and the mighty works of Christ recorded in the Gospel. The Creed combines them both and leads us to the Source of both, the One God and Father of all.

In the Creed we confess first of all our belief in God the Father, the Source of all things, by Whom all things were made. We go on to faith in God the Son, the One through Whom all things were made by the Father, the One Who has redeemed us from sin and death, our Saviour. We confess our faith in His Person, true God and true Man, and in the mighty deeds which He has wrought for our salvation, His Incarnation and birth of the Virgin, His Death on the Cross for our salvation, His glorious Resurrection and Ascension, His future coming to judge the world, His everlasting Kingdom. We conclude with belief in God the Holy Spirit, the Perfecter of all things, the Life Giver. In connection with our faith in the Holy Spirit, we confess the One Holy, Catholic and Apostolic Church, which is His great creation, in the remission of sins through the one baptism in which He operates, in the resurrection of the dead and the life of the world to come, toward which He leads us.

We do not sit for the Creed as we do for instruction, including the Epistle, because the Creed is more than a piece of instruction—it is a glorious hymn of praise to God the Holy Trinity, the Father, the Son and the Holy Spirit, in Whom we confess our faith. We should all join in the singing of the Creed. This means that the Creed should be sung to some simple chant in which the whole congregation can join, and not to the theatrical tunes in vogue in many parishes. There are a few Churches in which the whole Service seems to be grand opera, with little bits of the Book of Common Prayer strewn in between. That is not the Church's ideal of worship.

The Church's faith which we confess in the Creed is not the guess work of men, but the revelation of Almighty God. Every bit of it is sacred and to every bit we must cling in the sense in which the Church teaches it. As we say or sing it, our hearts will surely mount up to God the Father, Who has created us and all the world, to God the Son, Who has redeemed us and all mankind, to God the Holy Spirit, Who sanctifieth us and all the people of God. And in union with all the Saints of all ages, in union with God's holy Church throughout all the world and beyond it, we shall delight to adore and magnify the Holy Name of the One God in Whom we live and move and have our being, the Father, the Son, and Holy Ghost, to Whom be all praise and glory unto the ages of ages.

We come now to the Offertory—the solemn offering to God of the bread and wine, which will later be consecrated to be the Body and Blood of Christ, our Saviour. The Offertory must not be confused with the offering of money, which sometimes precedes it. This, too, has its own importance, but of a different kind. Originally the people themselves brought the loaves of bread and the flasks of wine which were consecrated on the Altar. Later the gift of money with which to buy the bread and wine was substituted. Of course, the money given at this service is used for other things besides the purchase of the elements; for the relief of the necessities of the poor, for the spread of the Gospel at home and abroad, and for other good works. The alms basin has, therefore, a real relation to the Eucharistic action. It also reminds us of the fact that we are stewards, not owners, of what God has given us, and that we shall have to give account of all. Money can have a sacred significance if we are mindful of this fact of stewardship, and if we let our light so shine before men that they may see our good works and glorify, not us, but our Father Who is in Heaven.

The Offertory is the beginning of the drama of the Liturgy. It means a great deal more than the mere preparation of the elements of bread and wine. All that has preceded the Offertory, the Ante-Communion as it is sometimes called, is intended for people in general. Beginning with the Offertory, we go on to the most sacred part of the Eucharist, that intended only for faithful Christians.

Without our humble offerings of bread and wine, there would be no glorious Sacrament of the Eucharist. Just as the feeding of the five thousand would not have taken place had it not been for the five loaves of bread and two small fishes which the little boy, found by St. Andrew,



brought, so it is in the greater wonder of the Eucharist. God's action and God's gift depend in a very real sense on our doing our part.

This bread and wine symbolize human life in general. The elements are not animal food, but distinctively human food. They are given to nourish our bodies just as the Sacrament, which they will become at the Consecration, is given to nourish our souls. Again the question of stewardship enters in. Just as it is a shame to offer God tainted money, so it is a shame to offer Him the moldy bread and sour wine of a tainted and corrupt social order. At present we cannot avoid this taint on our oblations, but all the more is the obligation laid upon us as Christians to strive for a righteous social order, which may rightly be offered to God for His blessing in the symbolic offerings of the bread and wine.

The presentation of the bread and wine, which are to be blessed and consecrated, is an important exercise of the royal priesthood of the laity. Therefore they should STAND when the elements are brought and presented. There are times in the service when it is suitable to kneel down and say our private prayers, but this is not one of them. It is most inappropriate either to sit or to kneel down at the time when the Oblations are presented, even if it be at a "low" celebration. This is something which concerns all of us and we should all stand to take our part in it.

In the ancient rite used in the Church of England before the Reformation, the Elements of bread and wine were solemnly brought in Procession from the Credence Table or from a side altar to the altar where the Celebration was taking place. This Procession has dropped out of the Roman rite, but it is still found in the Liturgy of the Eastern Churches. The Priest and the Deacon bring in the bread and wine in solemn procession. This symbolizes Christ coming to offer Himself as our Sacrifice, and so the Choir sings at certain times the hymn—

"Let all mortal flesh keep silence, and stand in fear and trembling, and ponder nothing earthly; for the King of Kings, the Lord of Lords, Christ our God, cometh to be sacrificed, to give himself as food to the faithful. Before him go the choirs of angels, Powers and Dominations, the man-eyed Cherubim and six-winged Seraphim, covering their faces and crying aloud, Alleluia! Alleluia! Alleluia!"

The Offertory—the solemn presentation to God of the bread and wine which will be consecrated—is followed by the Prayer for the Church. This prayer might itself be considered as part of the Offertory since in it we ask God to accept the oblations which we have just offered Him. Now comes the Great Intercession. We pray for the whole family of Christ.

We pray for the Unity of the Church, for Christian Rulers, for all Bishops, Priests and Deacons, for the Christian Laity, and especially for the congregation there present. We pray for the sorrowful, the tempted and tried, and finally for the faithful departed. The scope of our love and prayers is meant to be no less wide than that of the Great Intercessor, the great Head of the Church, our only Mediator and Advocate, through Whom we offer all our petitions, in union with His all-availing sacrifice which we are about to plead before the Heavenly Father.

Before we do this, however, the Church reminds us of the spirit in which we are to approach God's Altar, in faith and penitence, with the desire and the resolution to lead a new life. Then remembering our many failures in the past, we make a general confession of our sins, and the priest pronounces the absolution. The comfortable words may be considered as a sort of extension of the absolution, reassuring the timid, the scrupulous, and all who are overwhelmed by the sense of guilt for their past sins, by calling to mind the infinite mercies of God in Christ, and the fact that He Who came into the world to save sinners is still the propitiation for our sins.

**(To be Continued)**

## **THE CONSECRATION OF THE EUCHARIST (Continued)**

**By the Editor**

It is important not to over-state the argument for the necessity of the Invocation of the Holy Spirit for the consecration of the Holy Eucharist. One can hold that in a rite constructed along the lines of our own American Prayer of Consecration, or the Scottish and the Eastern Liturgies, the consecration is not certainly complete until the prayer for the blessing by the Holy Spirit has been offered, without necessarily doubting the validity of the consecration in other rites, such as the English and the Roman, in which there is no express invocation of the Holy Spirit.

Of course, in these other liturgies there still is a prayer that the elements may become the Body and Blood of our Lord, or at least that the communicants receiving them may partake of the Body and Blood of our Lord—which implies the prior sanctification and change of the elements. A careful study of the structure of the liturgies of the Church, Eastern and Western, leaves little ground for the supposition that the so-called Words of Institution by themselves suffice to consecrate, and this belief

was unheard of for centuries. And on the other hand the whole Catholic Church after mature experience and reflection came to acknowledge that the divine mysteries were sanctified by the Holy Spirit, and therefore included a petition for the operation of the Holy Spirit in the great prayer of Offering and Thanksgiving by which the elements were consecrated. This was as true of the Roman rite and other Western Liturgies as it was of the Eastern. We have the evidence of Pope Gelasius I, for this, to say nothing of Hippolytus, and as I have already shown, there is every reason to believe that in the primitive Liturgies "Holy Spirit" means Holy Spirit, that is to say, the Third Person of the Trinity.

But now we encounter a further difficulty. It is objected that originally the consecration took the form of a blessing and that this blessing was conceived in Jewish terms, not as a blessing of the bread and the wine, but as a blessing of God, a thanksgiving to God, over the bread and the wine. The Jews, we are told, did not bless things, but they blessed God over the things. Is there not a radical difference, we are asked, between the primitive conception of consecration by thanksgiving and the later conception of consecration as effected (in part at least) by the invocation of the Holy Spirit, express or implied? I hope to show that this is not the case.

In the first place it is easy to exaggerate the difference between blessing God over the elements and blessing the elements themselves in the Name of God. Dr. Frank Gavin, in his thought-provoking book, *The Jewish Antecedents of the Christian Sacraments* has shown how in Jewish thought a blessing or a curse in God's Name was considered to release the power and energy of the Divine Name. If the prayer of blessing or thanksgiving was said over the elements with the intention of making them the Body and Blood of Christ,—or to put it differently, with the intent that the communicants receiving the Holy Gifts, should be partakers of that Heavenly Food and Drink—then there is no radical difference between blessing God over the elements and asking God to bless the elements.

In passing, one must take issue with the view advanced by Dom Gregory Dix and others that our Lord at the first Eucharist used no other prayer, or blessing, or thanksgiving than the customary Jewish one, and then proceeded to distribute the bread and the wine to the Apostles, saying, "This is my Body," "this is my Blood, etc." How can we be so sure of this? Does there not seem to be a terrific gap between the recital in thanksgiving of the blessings of the Old Covenant and the gift of the wonderful blessing of the New Covenant—our Lord's gift of Himself?



And even if we concede that our Lord used only the customary Jewish thanksgiving at the first Eucharist—conceived of simply as a rehearsal of what the Eucharist would be in the life of the Church after Calvary and Pentecost, rather than as of the actual giving then and there of our Lord's Body and Blood—can we imagine that the early Christians would have been content with such a thanksgiving and nothing more? Would they not inevitably have gone on to thank God for the redemption which our Lord wrought on the Cross, for His Resurrection and Ascension, and the other blessings of the New Covenant?

It seems to me that neither Dom Gregory Dix nor most of the other recent writers on the subject have given sufficient consideration to the likelihood of this being the case. They have assumed far too easily that our Lord and the early Christians could content themselves with the customary Jewish Thanksgiving.

Again it is easy to exaggerate the extent to which the early Christians would think in purely Jewish terms. St. Paul, writing to the Corinthians asks, "The cup of blessing which we bless, is it not the communion—the sharing together—of the Blood of Christ?" (to poterion tes eulogias ho eulougoumen, etc.) Now St. Paul spoke and wrote Greek fluently, and it would be hazardous to assert that he could not also think in Greek. And certainly the Corinthian Christians not only spoke Greek but thought in Greek. It is difficult to believe that they, on reading such words, would spontaneously understand them to be "the cup of blessing over which we give thanks" and nothing more. To them presumably "blessing" meant "blessing" in the sense in which they were accustomed to use this word. And presumably St. Paul knew it would mean this to them. No doubt the word "blessing" would continue to have certain overtones derived from the early Jewish Christian background, but that is all that we can safely say.

Moreover it is sometimes forgotten that the Jewish prayers of thanksgiving commonly include petitions. For example, there is the prayer of Solomon at the dedication of the Temple, the prayer of Nehemiah, the grace prayers at Jewish meals, etc. To call a prayer a prayer of thanksgiving does not rule out the possibility of it including petitions. Our own Prayer of Thanksgiving after Holy Communion does so. When we speak of the Eucharist as a sacrifice of praise and thanksgiving (*eucharistia*) we do not mean that it has no other essential elements such as propitiation,—in the sense of the application of a propitiation made once for all. So to speak of the Eucharist as being consecrated by thanksgiving, that is to say by a great prayer of offering and thanksgiving, does not rule out the likelihood of petitions of an essential nature. These petitions might take the

form of a prayer that God would bless the elements; or that He would make them the Body and Blood of Christ; or that those receiving them might be partakers of His Body and Blood; or of the Bread of Heaven, or something else of the sort.

All the Christian liturgies that we possess have petitions of this type, and it is very hazardous to suppose that there were none of them in the earliest Christian Prayers of Consecration.

In any case there is only a slight difference between blessing God over the bread and the wine with the intention that He would make it the Body and Blood of His Son to those who receive it, and blessing the bread and the wine themselves, or asking God to bless them. And as the experience and thought of the Church deepened and matured the whole Church, Eastern and Western, came to see that the Holy Spirit was pre-eminently the Sanctifier and therefore the one by whom the eucharistic Gifts were blessed and sanctified. This doctrine did not conflict with, but rather was complementary to, the truth that Christ is the Great High Priest Who offers in every Eucharist.

For a time the development of the theology of the Holy Spirit was hindered in some parts of the Church, first, by the disputes over Christology, which occupied the center of the theological stage, and secondly, by such speculations as those of Origen that the Holy Spirit operated only on persons and not on things. Ideas like this may have had a powerful influence in Egypt and elsewhere in the Church, and may be largely responsible for the shaping of certain liturgies in which the Divine Word, the Second Person of the Trinity, rather than the Third, was asked to consecrate. It is significant that when the true deity of the Holy Spirit, His full equality with the Father and the Son, His distinct personality, came to be clearly grasped and defined by the whole Church towards the end of the fourth century, the invocation of the Holy Spirit likewise came to be a part of all the liturgies of the Church, Eastern and Western.

Of course, there was development in this as in all phases of the Church's life and thought, but it was a true and genuine development, a making explicit of what had been implicitly contained in her faith and life from the first. Very early the transition—if transition were needed—was made from the Jewish practice of blessing God over the elements to the Gentile practice of blessing the elements in the Name of God. Both Jewish and Gentile Christians invoked the Holy Name of God to release His power and grace and blessing upon the elements, and those who received them. Increasingly it was seen that the Holy Spirit was the

Sanctifier Who blesses and makes holy both persons and things. Expression was given to this truth in the great Eucharistic prayer itself. The development was a true development and a universal development. In other words, a Catholic development.

This cannot be said of the view that our Lord's Words of Declaration—"This is my Body, etc." "This is my Blood, etc."—themselves effect the consecration. This is not a development but a reversal of the Church's primitive faith and is in radical conflict with the structure which the Church's developed liturgies took—and not least of the Roman Liturgy itself.

The question is not unimportant. The bulk of Western Christendom has for many centuries been seriously defective in its grasp of the Holy Spirit's place in the Christian life and in the life of the Church. There is a real connection between the spread of the *Filioque* interpolation in the Creed—which might easily be taken to remove the Holy Spirit further from the source of the Godhead—and the Hildebrandine doctrine of the papacy, which seems to confine the Holy Spirit's guidance to the hierarchy and ultimately to the papacy itself, and the weak and confused theology in regard to the confirmation gift which has prevailed in the West (reflected in the very "form" of confirmation in the Roman Church) and the minimizing and obscuring of his part in the consecration of the Eucharist.

All of these things are symptoms of a deep-seated malady. For this reason and others it seems tremendously important to make clear the Holy Spirit's vital part in the consecration of the Divine Mysteries, especially in a rite constructed as our American rite is.

**(To be concluded)**

## **FATHER FITTS MEMORIAL**

Readers of the *ANGLICAN* will be interested to learn of the plans which have been made for a Father Fitts Memorial in Saint John's Church, Roxbury Crossing, Boston, Massachusetts.

Since the Revd. Frederic W. Fitts, during his long pastorate, designed and built almost all of Saint John's, it is fitting that the Memorial should take the form of an improvement to the building he loved so well. The Memorial will consist of handsome new Church Doors of solid oak, and improvements in the Church Porch and Narthex.

Shortly after the addition of aisles, chapel, chancel, narthex, and tower to St. John's, Dr. Percy Dearmer of King's College, London, was a



guest preacher. Dr. Dearmer said, "This is the kind of Church a cat or dog would feel at home in." It was intended, and accepted, as the greatest of compliments.

St. John's was built and used as a Catholic Church expressing itself in the full English Use, both in rite and ceremonial. Several Anglican Society meetings have been held there.

St. John's has always ministered, and continues to minister, to working class people of all races and nationalities. Under Father Fitts' inspiration and leadership, its congregation has put into action the Brotherhood of Man which is expressed so thoroughly in its English Use ornaments and ceremonial.

Churchmen in every part of the country who knew Fr. Fitts are contributing to this Memorial, as well as the members of St. John's Parish who were privileged to know him best. It will express the love and admiration of all those who—as priests, seminarians, or lay people—were happy to come into his influence. It will commemorate the life of a devoted priest who could have been a great Bishop of the Church, but by choice remained at St. John's to serve the working people.

The present rector of St. John's Church is the Revd. Warren H. McKenna; the treasurer of the Father Fitts Memorial, to whom contributions should be sent, is Miss Beatrice Pray, 49 Davis Avenue, Brookline 46, Massachusetts.

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